THE BENEFITE OF CONTENTATION.

NEWLY EXAMIned and corrected by the Author.

LONDON
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1561.

To the Reader.



Earing how *fast this Sermon hath vttered, and yet howe miserablye it hath bin abused in Printing, as it were with whole lims cut of at once, and cleane left out, I haue taken a little paines (as my sickneſſe gaue me leaue) both to perfit the matter, and to correct the print. Now as the Angell ſaid to* IOHN, Take this Booke and eate it: *So I wiſh that thou hadſt ſo digeſted this doctrine, that all the partes of thy body and ſoule were ſtrengthened by it. But if all this will not make thee content with that thou haſt, ſorrowe that thy Couetouſneſſe is greater then others: and neuer loue thy ſelfe vntill thou can finde in thy harte to be bleſſed.* Farewell. *Reuel.* 10. 10.

Thine H. SMITH,


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LORDE · WITH · HARPE ·
AND SONGE · PRASE · THE ·
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I

The Benefyt of Contentation.

1. Tim. 6. 6.

Godlineſſe is great Gaine, if a man be content with that he hath.

Becauſe when wee preache, we know not whether wee ſhall Preache againe, my care is to chooſe fit and proper texts, to ſpeak that which I would ſpeake, and that which is neceſſarie for you to heare. Therefore thinking with my ſelf what doctrine were fitteſt for you, I ſought for a text which ſpeakes againſt couetouſnes, which I may call, the Londoners ſinne. Although God hath giuen you more than other, which ſhould turne couetouſnes into thankfulnes,

yet as the Iuie groweth with the Oke, ſo couetouſneſſe hath growne with riches: euery man wiſheth the Philoſophers ſtone, and who is within theſe walles that thinkes hee hath enough, though there be ſo many that haue too
Exod.16.2 much? As the Iſraelites murmured as
Num.11,4 much when they had *Manna*, as when there were without it, ſo they which haue riches couet as much as they which are without them: that conferring your mindes and your wealth together, I may truely ſaie, this Cittie is riche if it were not couetous. This is the Deuill which bewitcheth you, to thinke that you haue not inough, when you haue more then you neede. If you cannot chooſe but couet riches I will ſhewe you riches which you may couet. *Godlines is great riches*. In which wordes, as *Iacob* craued of his wiues and his ſeruants to giue him their Idols, that he might burie them,
Gen.35.4. ſo *Paul* craueth your couetouſneſſe, that he might burie it: and that yee might be no looſers, he offereth you the vantage, in ſteed of gaine, he propoſeth

poſeth great gaine. *Godlineſſe is great gaine*: as if he ſhould ſay, Will you couet little gaine before great? you haue found little ioy in money, you ſhall finde great ioy in the holy Ghoſt: you haue found little peace in the world, you ſhall finde great peace in conſcience. Thus ſeeing the world ſtriue for the world, like beggers thruſting at a dole, Lawyer againſt Lawyer, Brother againſt Brother, neighbor againſt neighbour for the golden Apple, that poore *Naboth* cannot hold his owne, 1. *Kin.* 21.
becauſe ſo many *Achabs* are ſicke of his Vineyard: when he had found the diſeaſe, like a ſkilfull Phiſitian, he goeth about to picke out the greedye worme which maketh men ſo hungrie, and ſetteth ſuch a glaſſe before them, that will make a ſhilling ſeeme as great as a pound, a cottage ſeeme as faire as a Pallace, & a plough ſeeme as goodly as a Diadem, that hee which hath but twentie pounds, ſhall be as merrie as he which hath an hundred, & he which hath an hundred, ſhall be as iocund as he which hath a thouſand, & he which

hath

hath a thouſand, ſhall be as well contented, as he which hath a Million: euen as *Daniel* did thriue with Water and Pulſe, as well as the reſt did with their wine and iunkets. This is the vertue and operation of theſe words: if you heare them with the ſame ſpirit that *Paul* wrote them, they will ſo woorke vpon your hearts, that you ſhall goe away euery man contented with that which he hath, like *Zacheus*, which before he had ſeen Chriſt, knew nothing but to ſcrape, but as ſoone as he had heard Chriſt, all his minde was ſet vpon giuing: this was not the firſt daye that *Zacheus* ſeemed rich to others, but this was the firſt daye that *Zacheus* ſeemed rich vnto himſelfe, when riches ſeemed dung, and godlines ſeemed riches. Chriſt dooth not will other to giue all their goods away to the poore, as he bad the yoong man to ſee what he would doo, but he which forbad him to keepe his riches, forbiddeth vs to loue riches, which makes our riches ſeeme pouertie. When yee contemne riches yee ſhall ſeeme

Dan. 1. 12.

Luk. 19. 8.

Mat. 19. 21

1. *Tim.* 7. 9.

ſeeme rich, becauſe no man hath enough but he which is cootented: but if yee couet, and grone, and thirſt: as *Iacob* gaue *Ruben* a bleſſing, but ſaid, *thou ſhalt not be excellent*, ſo God may giue you riches, but he ſaith, *you ſhall not be ſatiſfied*. For ye will be couetous vntill ye be religious. He that wil haue contentation, muſt leaue his couetouſneſſe in pawne for it. This is the ſpirit which we would caſt out, if yee will leaue but this one ſinne behinde, you ſhall depart out of the Church like *Naaman* out of *Iordan*, as if you had beene waſhed, and all your ſinnes ſwept away like the ſcales from *Pauls* eyes. For what hath brought Vſury, and ſimonie, and briberie, and cruelty, and ſubtiltie, and enuy, and ſtrife, and deceit into this Cittie, and made euery houſe an Inne, and euery ſhoppe a market of othes and lies and fraud, but the ſuperfluous loue of mony? Name couetouſnes, and thou haſt named the mother of all theſe miſcheefes: other ſinnes are but hirelings vnto this ſin: Vſurie, and briberie, and ſimonie, and

Gen.49.

2.Kin.5.14
Act.9.18.

extortion, and deceit, and lies, and othes, are factors to couetousnes, and serue for Porters to fetch and bring her liuing in. As the receiuer makes a theefe, so couetousnesse makes an Vsurer, and extortioner & deceiuer, be-
n. 30, 1. cause she receiueth the bootie which they steale. Euen as *Rachel* cried to her husband, *Giue me children or else I die:* so Couetousnesse crieth vnto Vsurye and Bribery, and Simonie, and Cruel-tie, and deceit, and lies, *Giue me riches, or else I die:* how they may saue a little, and how they may get much, and how they may prolong life, is euery mans dreame from sunne to sunne, so long as they haue a knee to bow vnto *Baal:*
om. 11. so many vices bud out of this one, that
. Tim. 6. it is called, *The roote of all euill*, as if hee
10. would saye, the spawne of all sinnes. Take away couetousnesse, and he will sell his wares as cheape as he: hee will bring vp his children as vertuously as he: he will refuse bribes as earnestlye
. King. 5. as hee: hee will succour the poore as
17. heartily as hee: hee will come to the church as lightly as he. If yee could

feele

feele the puls of euery heart, what makes *Gehezi* take the bribe which *Elisha* refused? What makes *Demetrius* to speake for images, which *Paule* condemned? What makes *Naball* denie *Dauid* that which *Abigail* gaue him? What makes *Iudas* grudge the Oyle which *Marie* tendered? Nothing but couetousnesse. When thou shouldest giue, shee saith it is too much: when thou shouldest receiue, she saith it is to little? When thou shouldest remit she saith it is too great: when thou shouldest repent, shee saith it is to soone: when thou shouldest heare, she saith it is too tarre: like *Pharao* which found one businesse or other to occupie the *Iewes*, when they should serue God.

Act. 19. 1. *Sam.* 25. 10. *Mat.* 26. *Exo.* 5.

Thus euerie labor hath an end, but couetousnes hath none like a suter in lawe, which thinks to haue an end this tearme & that tearme, and the Lawier which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his aduersarie hath to his land, so he which is set on

coueting doth drinke brine, which makes hym thirſt more, and ſeeth no hauen till he ariue at death, when he hath lyed, he is readie to lye againe: when he hath ſworne, he is readie to ſweare againe: when he hath deceaued he is readie to deceaue againe: when the day is paſt, he would it were to begin againe, when the tearme is ended he wisheth it were to come againe, & though his houſe bee full, and his ſhop full, and his coffers full, and his purſe full, yet his heart is not full but lanke and emptye, like the deſeaſe which wee call the Woolfe, that is alwayes eating, and yet keepes the bodie leane. The Ant doth eat the foode which ſhee findeth: the Lyon doth refreſhe himſelfe with the praye that he taketh: but the couetous man lieth by his money as a ſicke man ſits
2. *Kin* 7.2. by his meate, & hath no power to take it, but to looke vpō it, like the Prince to whom *Eliſha* ſaid, *that he ſhould ſee the corne with his eies, but none ſhould come within his mouth*. Thus the couetous man makes a foole of himſelfe, He coue-

coueteth to couet: he gathereth to gather, he laboureth to labor: he careth to care, as though his office were to fill a coffer full of Angels, and then to die, like an Asse which carrieth treasures on his back all day, and at night they are taken from him, which did him no good but lode him. How happie were some if they knew not golde from leade? *If thou be wise* (saith *Salomon*) *thou shalt be wise for thy selfe*, but he which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking and pining, & scraping (as though he should doo nothing but gather in this world, to spend in the next) vnlesse he be sure that he shal come again when he is dead, to eate those scraps which he hath gotten with all this stir? Therfore couetousnesse may well be called *miserie*, and the couetous *miserable*, for they are miserable indeed. *Pro.9.1*

Of them which seeme to be wise, there be no such fooles in the world, as they which loue mony better then them-

selues, but this is the iudgement of God, that they which deceiue others deceiue themselues, and liue like *Cain* which was a vagabond, vpon his owne land, so they are beggers in the middest of their wealth. For though they haue vnderstanding to know riches, and a minde to seeke them, and wit to finde them, & pollicy to keepe them, & life to possesse them, yet they haue such a false sight and bleare eye, that when their riches lie before them, they seeme pouertie, and hee which hath not halfe so much seemeth richer then they. Will you know how this comes to passe? To shew that the couetous men belong to hell, they are like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but as the Horse-leach crieth, *giue, giue*, so their harts crie, *bring, bring*, & though the tempter should say to them as he said to Christ, *All these I will giue thee*, yet all wil not content them, no more then heauen contented him. But as the glutton in hell desired a drop of water, and yet a riuer would not satisfie

Gen. 4.14.

Pro. 30.15.

Mat. 4.9.

Iude. 6.

tisfie him: for if a drop had bin granted him, he would haue desired a drop more, and a drop more, and a drop to that, so they will lie and sweare, and deceiue for a drop of riches. The Deuill need not offer them all, as he did to Christ, for they wil serue him for lesse, but if he could giue them all, all would not content them, no more then the world contented *Alexander*. For it is against the name and nature of couetousnesse to be content, as it is against the name and nature of Contentation to be couetous. Therefore one saith, that no mans heart is like the couetous mans heart, for his heart is without a bottome. *Luk.* 16. 24.

A Prentise is bound but for nine yeares and then he is free: but if the couetous might liue longer then *Methushelah*, yet they would neuer bee freemen, but prentises to the world, while they haue a foote out of the graue. *Gen.* 5. 27.

It is a wonder to see: as the deuill compasseth about, seeking whom hee may deuoure: so men compasse about seek- 1. *Pet.*

seeking what they may deuoure: such loue is betweene men and money, that they which profesſe good-will vnto it with their heartes, will not take ſo much paines for their life, as they take for gaine. Therefore no maruell if they haue no leiſure to ſanctifie themſelues, which haue no leiſure to refreſh themſelues. Chriſt knew what he ſpake when he ſaid: *No man can ſerue two maiſters*, (meaning God & the world) becauſe ech would haue all. As the Angell and the Deuil ſtroue for *Moſes* body, not who ſhould haue a part, but who ſhould haue the whole, ſo they ſtriue ſtil for our ſoules who ſhall haue all. Therefore the Apoſtle ſaith, *The loue of this world is enmitie to God.* Signifieng ſuch emulation betweene theſe two, that God cannot abide the world ſhould haue a parte, and the worlde cannot abide that God ſhould haue a part.

Therefore the loue of the worlde muſt needes be enmitie to God, and therefore the louers of the world muſt needes be enemies to God: and ſo no coue-

couetous man is Gods seruant, but Gods enemie. For this cause couetousnes is called *Idolatry*, which is the most contrarie sinne to God, because as treason setteth vp another king in the kings place, so Idolatry setteth vp an other God in Gods place. This world doth signifie that the couetous make so much of money, that they euen worship it in their hearts. and would do as much for it, as the Idolaters doe for their Idols. *Ephe. 5*

Paule seeing such sins committed, & such paines take for gaine, thought with himselfe if they could be perswaded that *Godlinesse is gaine*, it is like that they would take as much paines for godlinesse as they take for gaine. Therefore hee taketh vpon him to prooue this strange paradox, that godlinesse is gaine against all them in the verse before, which hold that gain is godlinesse. These two opinions are verie contrary, and here are many against one. A man would thinke that *Paul* should bee verye eloquent and sharpe witted, and that he had neede

to vse some logike, for he hath chosen a hard text. What *Paule*, will you
King.22. 17. prooue that *Godlinesse is gaine*? You shall haue mo opponents against you, then *Michaiah* had when he forbad *Achab* to fight. If you had taken the former verse, which saith that *Gaine is godlinesse*, then you should haue had matter and examples inough: the Merchant and Merer, & Lawyer, & Land-lord, and Patron, and all would come in and speake for gaine, as the
Act.19.28 *Ephesians* cried for *Diana*: but if you will be crosse to all, and preach *Godli-*
Act.26.24 *nesse is gaine* to them which counte Gaine godlinesse, men will thinke of you as *Festus* did, that you speake you
Mat.19.11. know not what. These lessons are for *Paul* for himselfe. As Christ saith: *All*
Luk. 12.18 *doe not receiue this world*, so all doe not count this gaine but losse: we counte
Luk. 16.24 him rich which hath his barnes full
Dan. 5. 1. like the Churle, his coffers full like the
1 Kin. 4. 26 glutton, his table full like *Beltasar*, his
Iob. 13. stable full like *Salomon*, his grounds full like *Iob*, his purse full like *Crœsus*. You speake against your maister for Christ

Christ sent worde vnto *Iohn* that the poore receiue the Gospell, as though the godly were of the poorer sort, and *Dauid* calleth the wicked rich, *they prosper and florish*, saith he, their seede blasteth not, their Cowe casteth not: as if he should say, it is not as you take it *Paul*, that Godlines doth make men riche, for this I haue obserued in my time, that the wicked be the wealthiest, and good *Lazarus* is the poore man, & wicked *Dives* is the rich man. Againe we read that the officers were asked, which of the Pharises or of the Rulers did followe Christ, yet these were counted riche men, though they had no godlinesse: and if wee should examine your self, it seemes you were no rich man for all your godlinesse, when you did worke with your hands for your liuing: therefore if godlines bee such gaine, how hapneth it, that your share is no better? so they which are like *Nicodemus* (when Christ saith that they must bee borne againe) thinke that hee can haue no other meaning, but that they must returne

Luk. 7. 2
Psal. 73. 12.
Luke. 16. 19. 20.
Iohn. 7. 4
1. *Thess.* 2.
Iohn. 3. 4

againe into their mothers wombe:
Iohn.6. and when he cals himselfe bread, that he must needs meane such bread as they dine with. As the Iewes hearing the prophets speake so of ẽ of Christs kingdome, and call him a king, looked for a temporall king that should
Act.20. bring them peace, and ioy, and glory,
20. and make them like kings themselues: so the carnall eares when they heare of a kingdome, and treasures, and riches, straight their mindes run vpon earthly, and worldly, and transitorie things, such as they loue, to whome *Paul* answereth as Christ answered
Iohn.4.3. his Disciples, *I haue an other meate which you know not of: so there are other riches which you know not of*, I said not that godlinesse is earthly, or worldly, or transitorie gaine, but *great gaine*.

He will not onely proue *Godlines* to be *gaine*, but *great gaine*: as if hee should saye, more gainefull then your wares, and rents, and fines, and interest: as though hee would make the Lawyer, and Marchant, and Mercer, and Draper, and Patron, and Landlord,

lord, and all the men of riches beleeue that godlineſſe will make them riche ſooner then couetouſneſſe. I feare this ſaying may be renewed. *If a man tell you yee will not beleeue it: nay if God tell you, yet yee will not beleeue it.* As the Lorde looked downe vpon earth, to ſee if any did regarde him, and ſaith, *There is not one*, ſo this ſentence in ye goe from Courte to Cittie, from Cittie to Countrie, and ſaye there is ſcarſe one in a towne that will ſubſcribe vnto it. *Many* (ſaith *Dauid*) *aske who will ſhewe vs any good*: meaning riches, and honor, and pleaſure, which are not good. But when he came to goodneſſe it ſelfe, he leaues out *Many*, and praieth in his owne perſon, *Lord lift vp the light of thy countenance vpon vs*, as though none would ioyne with him. *Yet wiſdome is iuſtified of her owne children*, and the godly counte *Godlines gaine*. To make vs loue Godlineſſe, hee calleth it by the name of that we loue moſt: that is, *Gaine*. As the Father calleth his ſonne which he would loue more than the reſt by his

Abac. 1. 5.

Pſal. 14. 2. & 43. 2.

Pſal. 4. 6.

Mat. 11. 19.

Luke. 1. 51.

owne

ownename, to put him in minde of such a loue as he beareth to himselfe. Here we may see that God dooth not commaund men to be godly onely, because it maks for his glory, but because godlines is profitable to vs. For godlines is not caled *gain* in respect of God, but in respect of him, it is gaine to vs, but it is dutie to him. So it is not called *health* in respect of vs, because it is the health of our soules: so it is not called a *kingdome* in respect of God, but in respect of vs, because we are intituled to the kingdom by this difference frō the reprobates. Put all the good things in the world together, and the goodnesse of all is found in Godlinesse: and therfore godlinesse is called by the names of those thinges that men count best, to shew that the Godlie are as well, as merrie, as content with their loue toward God, and Gods loue toward thē, as other are with health, and wealth, and pleasures. Therefore it is saide of the Godly. *The feare of the Lord is his treasure*. Therefore saith *Ieremie*. *The Lord is my portion*, as though he desired nothing

1. Tim. 4.8.

Mat. 6.33

Esa. 33.36.

Lam. 3.24.

nothing els: and therefore it is said of *Moses*. *That hee esteemed the rebuke of Christ greater riches then all the treasures of Egypt.* If crosses be riches, as *Moses* thought, what riches are in Godlines? but is this all the harueſt? ſhall godlineſſe be all the godly mans riches. Nay (ſaith *Paule*,) *Godlineſſe hath the promiſes of this life and of the life to come*, that is the godly ſhall doe well in heauen & heere too. And therefore Chriſt ſaith, *Firſt ſeeke the kingdome of God, and all the reſt ſhall be caſt vpon you*, euen as the ſheaues tell before *Ruth*: ſo riches ſhal fall in your way, as they did to *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioſeph*, riches were caſt to them they knew not how, but as if God had ſaid, *Be rich*, and they were rich ſtraight. For all good things were created for the good, and therfore they are called *good*. Becauſe the good God created them for good men to good purpoſe: and therefore as *Iacob* got the bleſſing, ſo he got the inheritance alſo: to ſhewe that as the faithfull haue the inwarde bleſſing, ſo they haue the outward

Heb. 11.

1. *Tim.* 4.

Mat. 6.33

Ruth. 2.16

Gen. 27.

ward blessings too, when they are good for them. For (saith *Dauid*) *They which seeke the Lord shall wante nothing that is good.* Psal. 34. 10 Now God knowes better then we what is good for vs: as the Nurse knoweth better then the child when the milke is ready for it. Therefore Christ saith, *Your heauenly Father knoweth what you haue neede of:* Mat. 6. 32 hee saith not that *we knowe what we haue need of, but that our Father knoweth:* as if he should saie, when you haue neede of health, your Father will sende you health: when you haue neede of riches your Father will send you riches: when you haue need of libertie, your Father will send you libertie: for he saith not onely, *that his Father knoweth what wee haue neede of, but that he will giue vs the things which we neede.* Mat. 7. 11. Therfore as children take no care for their apparell, what cloathes they shall weare, nor for their victuals, what meat they should eate, but leaue this care for their Father, so saith Christ, *Take you no care, for my Father careth for you.* Mat. 6. 31 Psal. 34. 10 & 23. 5.

He was not content to call *Godlines* gaine,

gaine, but he calleth it *great gaine*, as if he would ſaye Gaine, and more then Gaine: riches, and better then riches: a kingdome, and greater then a kingdome. As when the Prophets would diſtinguiſh betweene the Idol Gods and the liuing God, they call him the *great God*: ſo the gayne of Godlynes is called *great gaine*. The riches of the world are called earthly, tranſitorie, ſnares, thornes, dung, as though they were not worthy to bee counted ryches: and therefore to drawe the earneſt loue of men from them, the holy Ghoſt brings them in with ſuch names of diſdaine, to diſgrace them with their louers: but when hee comes to Godlynes, which is the ryches of the ſoule, hee calleth it great ryches, heauenly riches, vnſearchable riches, euerlaſting ryches, with all the names of honor, and all the names of pleaſure, and all the names of happineſſe. As a woman trims & deckes her ſelfe with an hundred ornaments, onely to make her amyable, ſo the holy Ghoſt fetteth out Godlines with names of honour,

*Deu.*12.
*Mar.*4.
1.*Tim.*6
*Phil.*3.1
*Pro.*3.1
*Pro.*4.9.
& 13.
*Pro.*8.1
& 18.

and names of pleasure, and names of happyneſſe, as it were in her Iewels with letters of commendation, to make her to be loued. Leaſt any riches ſhould compare with Godlineſſe, hee giues it a name aboue other, and calleth it *Great riches*, as if he would make a diſtinction betweene ryches and riches: between the gayne of couetouſnes, and the gaine of Godlineſſe, the peace of the worlde, and the peace of conſcience, the ioye of riches, and the ioy of the holy Ghoſt. The worldly men haue a kinde of peace, and ioy, & ryches, but I cannot call it *great*, becauſe they haue not enough, they are not contented as the godly are, therefore onely godlines hath this honour, to be called *great riches*. The gaine of couetouſnes is nothing but wealth, but the gaine of Godlineſſe is wealth, and peace, and ioye, and loue of God, and the remiſſion of ſinnes and euerlaſting life. Therefore onely Godlines hath this honour to bee called *great gaine*. Riches make bate, but godlines makes peace: riches breede couetouſnes,

nes, but godlines bringes contentation: riches make men vnwilling to die, *Gen.* 13.
but godlines makes men ready to die: ryches often hurt the owner, but godlines profiteth the owner and other. Therefore onely godlineſſe hath this honour to be called *great riches*, ſuch gaine, ſuch ioy, ſuch peace is in Godlineſſe, and yet no man couets it: for this is the qualitye of vertue, it ſeemeth nothing vnto a man vntill hee hath it, as *Salomon* ſaith of the buyer, whyle hee is in buying, hee diſpraiſeth the thing which he buyeth, and ſaith, *It is naught*, it is not woorth the price *Pro.* 20. 1
which ye aske, but whē he hath bought it, ſo ſoone as he is gone, he boaſteth of hys penyworths, and ſaith it is better then his money. So Godlines, before a man haue it, hee ſaith it is not woorth his labour, and thinkes euery houre too much that hee ſpendeth about it, but when he hath found it, he would not looſe it againe for all the worlde, becauſe hee is nowe come to that, which followeth, *to be contented with that he hath.* Heere *Paule* ſheweth

with what a man ſhould be contented, not with 1000 pound, nor 100 pound, nor 20 pound, but with that he hath: & there is great reaſon, why hee ſhould ſo: becauſe no man knoweth what is fit for him, ſo well as hys caruer. And therfore euery one ſhould eſteeme ſo reuerently of God, that he thinke nothing better for him (for that preſent time) then that which God meaſureth foorth vnto him. For when Chryſte had no money, he was contented, and when he wanted money to pay tribute he ſent for no more then hee needed: he might haue commanded 20 pound as well as 20 pence. But to ſhew, that wee ſhould deſire no more then wyll ſerue our turne: hee woulde haue no more then ſerued his turne. Now, becauſe contentation is of ſuch a nature, that it can pleaſe it ſelfe with pouerty, as well as ryches. Therefore it is called the *Great gaine:* as though it had all, which it wanted. And thys contentment (ſayth *Paul*) we owe to *Godlineſſe*, becauſe it is not poſſyble for a wicked man to be contened, for as he

Math. 17. 27.

is

is not satisfied with sinne, so he is satisfied with nothing. Riches come, and yet the man is not pleased, honour comes and yet the man is not pleased: liberty comes, and yet the man is not pleased, pleasure comes, and yet the man is not pleased, vntill God come, and then he saith, *Me cup is full. Shew vs thy father* (saith Phillip) *and it sufficeth.* Nay shew vs thy truth and it sufficeth. *Now my soul* (saith the Churle) *take thy rest:* nay, now my soul take thy rest, for thou hast layd vp for many years. The godly man hath founde that which all the world doth seeke, that is *inough*, euery word may be defined, and euery thing may be measured, but *enough* can not be measured nor defined: it changeth euery yeare: when wee had nothing, wee thougt it *enough* if we might obtaine lesse then we haue: when we came to more, we thought of an other *enough:* now we haue more we dreame of another *enough*, so *enough* is alwaies to come though to much be there alreadie. For as oile kindleth the fire which it semes to quēch, so *riches* come

Psal. 23. *Iohn.* 14. *Luk.* 12.

as

as though they would make a man cõtented, and make him more couetous. Therfore seing contentation was neuer found in riches, *the apostle teacheth to seek it in Godlinesse. Saieng godlinesse is riches*, as though it did not only make a man contented, but make à man contented with it selfe. He speaks as though he had found a new kind of riches, which the world neuer thought of, that are of such a nature, that they will satisfie a man like the water that Christ spake of, *he that drinks of this Water shall thirst no more*: so they that tast of these riches shall couet no more: but as the holy ghoste filled all the house, so the grace and peace, and ioy, of the holy ghoste filleth all the hart, that as *Ioseph* had no neede of *Astronomy* because he had the spirit of prophecy, so he which hath contentation hath little neede of riches, hee thinkes not of the philosophers stone, nor the golde of *Ophir*, nor the mines of *India*, but he hath his *quietus est* without suite of lawe, for he retaine th a peace maker within, which wold make al lawiers preachers, if men were

Iohn. 4. 14

Act. 2. 2.

Gen 44. 15

1. *King.* 9. 28.

were so wise to take counsel of it. whē the law is ended, if the man be not contēt he is in trouble stil: whē his desease is cured if he be not content, he is sick stil: when his want is supplied, if he be not content he is in wante still: when bondage is turned into libertie, if hee be not content he is in bondage stil: but though hee bee in lawe, and sickenesse and pouerty, and bondage, yet if hee bee content, hee is free, and riche, and merrie, and quiet, euen as *Adam* was warme, though he had no clothes. Such a commaunder is contentation, that wher soeuer she setteth foote, an hundred blessings wait vpon her: in euery disease she is a phisition, in euery strife she is a lawyer, in euery doubt shee is a preacher, in euerye griefe shee is a comforter: like a sweet perfume which taketh away the euill sent, and leaueth a pleasant sent for it. As the Vnicornes Horne, dippeth in the fountain, and makes the waters which weare corrupte and noysome, clear & wholsome vpon the suddaine, so whatsoeuer estate godlinesse coms *Gen.* 1,2

vnto, it saith like the Apostels, *Peace bee to this house*, peace bee to this hart, peace bee to this man.

ke. 5.9. I may liken it to the fiue loaues and two fishes wherwith Christe fed fiue thousand persones, and yet ther were twelue baskets full of that whiche was left, which coulde not fill one basket when it was whole. Thus their little feast was made a great feaste: soo the godlye though they haue but litle for themselues, yet they haue something for other, like the wyddowes Mite, that they may say as the Disciples said to Christ, they want nothing, though they haue nothinge. Contentation wanteth noihing, and a good harte is worth all. For if shee want bread, shee can say as Christe said, *I haue another bread*: If shee wante riches: shee can saye I haue other *riches*: If she wante strength: shee can say, I haue other strength: If shee want friendes, shee can say, I haue other frinds. Thus the Godly find all within, that the Godlesse seek without, Therfore if you see aman contented with that which hee

ark. 12. 42.

uk. 22.35

ohn. 4. 32

hath

hath, it is a great signe that Godlinesse is entred into him, for the hart of man was made a Temple for God, & nothing can fil it but God alone. Therfore *Paul* saith after his conuersiō that which he could neuer say before his cōuersiō, *I haue learned to be content*, First he lerned godlines then godlines taught him contentation. Now (saith *Paul*) *I haue learned to be content*, as though this were a lesson for euery Christian to learne, *to be content*. For thus he must thinke, that as God said to *Moises*, whē he could not obtaine leaue to go to *Canaan*, *Let this suffice thee to see Canaan*: so, whatsoeuer hee giueth, hee giueth this charge with it, *Let this suffice thee*. As *Ieremie* saith. *This is my sorrow and I will beare it*, so thou must say, This is my portion & I wil take it. This is the signe, whether godlines be in a mā if he haue ioy of that which he hath: for the thinges which God giueth to the righteous, *Paul* saith that he giueth them *to enioy*, that is, if he haue much, he can say with *Paul*, *I haue learned to abound*: if he haue little, he can say with *Paule*, *I haue learned to want*: that is, if he haue much as

1. C… *Phil.* 4

Deu. 3.

Ier. 10.

1. *Tim.* … 17.

Phil. 4.

Abraham, & *Lot*, & *Iacob*, & *Iob*, & *Ioseph* yet it cānot corrupt his mind, but as the net was full of fishes, & yet did not rent, because they cast it in at Christes com-
Ioh.21.11. maund: so though the godly man be full of riches, yet his hart is not rēt, his mind is not troubled, his countenance is not chāged, because he remēbreth that these things were giuē him to do good, as *He-*
Hest.4.14 *ster* thought of her honor: if he haue lit-
3 Kin.4.7 tle, it is like the little oyle, which serued the widow as little as it was, *For a little to*
Psal.37.16 *the righteous* (saith *Dauid*) *is better then great riches to the vngodly*: for when a man hath found the heauēly riches, he careth not for earthly riches no more then hee that walketh in the sun, thynks whether the moone shine or no, because he hath no need of her light. Therfore we con-
Mat.5.6. clude with Christ. *Blessed are they which thirst after righteousnes for they shall be satisfied*: not they which thirst afer riches, nor they which thirst after honour, nor they whych thyrst after pleasure, they shall not be satisfied, but thyrst more, as the ambitious, voluptuous & couetous do, but they *that thirst after righteousnes*

shalbe

shalbe satisfied, though they haue no riches, nor honor, nor pleasure. If ye aske like the virgin, *How can this be*, I answer, Euē as *Adam* was warm without clothes, so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakednes, so long as he was innocent: but when he began to rebell, then he began to wāt cloaths, so though a man be poore, yet he doth not see his pouerty, so long as he is contented, but when he begins to couet, then he begins to wāt riches, & from that day the curse (in the first of *Agge* 6.) takes hold vpon him, *Ye eate, but ye haue not inough: ye drink but ye are not satisfied: ye cloath your selues but ye are not warm.* Indeed the couetous man seemeth to draw the world to him with cords, his coffers are of lodestones, his hands like nets, his fingers like lime-twigs, there it comes, & there it comes, one would thinke that this mā should be happy one day. Whē the Churles barnes were full, he bad his soule rest, thinking to gayne rest by couetousnesse, that hee might say Riches gain rest aswel as godlines, but see what happened, that night when he began to take his rest, riches & Gen. 2. 1

Luk. 12. 1

reſt, and ſoule & al were takē from him. Did he not gain faire? would he haue taken ſuch pains if he had thought of ſuch reſt? couetouſnes may gayne riches, but it cannot gaine reſt, ye may thinke like this churle to reſt, when your barns and ſhops & coffers are full: but ye ſhal finde it true which *Eſay* ſaith, *there is no reſt to*
Iſa. 48.22 *the vngodly*, therfore the wiſe mā to preuent any hope of reſt, or honor or profit by ſinne, ſpeaks as though he had tryed, *A man cannot bee eſtabliſhed by iniquitie*
Pro. 12. 3. Therfore he cannot be quieted nor ſatiſfied by the gaine of deceipt, or bribes or lyes, or vſury, which is iniquity: therfore bleſſed is the man whom godlines doth make rich *for when the bleſſing of the*
Pro. 10. 22. *Lord maketh rich* (ſaith *Salomon*) *he doth add no ſorrow to it*, but (ſaith he) *the reuenewes*
Pro. 15. 6. *of the wicked is trouble*, as though hys money were care: wherfore let patron, and Landlord, & Lawyer, & all ſay now, that *Paul* hath choſē the better riches, which
Luk. 12. 33 *theef, nor moth, nor canker cā corrupt*: theſe are the riches at laſt which we muſt dwell with, whē all the reſt which we haue lied for, and ſworne for, and fretted for, and coſoned for, and broken our ſleepe for

and

and loſt many ſermons for, forſake vs, like ſeruants which change theyr maiſters: then *godlineſſe ſhall ſeeme as great gaine* to vs as it did to *Paul*, & he which loued the world moſt, would giue all that he hath for a dram of faith, that he might be ſure to go to heauen when he is dead, though he went towards Hell ſo long as he liued. Here then is an anſwer to them which aske, *what profit is it to ſerue God?* how happy was *Barzillai* that would not be exalted? what quiet had the *Shunanite*, which cared not for preferment? when did the Diſciples ſeeme ſo riche, as when they were willing to leaue all? this ſhalbe your gain, whē you are vſurers of godlines. Is not the word gone foorth yet, which hath killed couetouſnes, that I may end my ſermon? either you go away cōtented, or els you go away condemned of your owne conſcience: before you were vexed with couetouſnes, but now the word ſhall vex you to, for you ſhal neuer couet, nor lie, nor deceiue hereafter, but a Sargeant ſhall arreſt you vpō it, and ſome ſentence which you haue heard, ſhall gnaw you at the heart, with

Mal. 3
2. Sam 33.
2. Kin.
Luk. 5.

a *Memorandum* of hel, that ye ſhal wiſh O that I could abandon this ſin, or els that I had neuer heard that warning, which makes it a corasiue vnto me before I can leaue it: if they which are greedy ſtill, could ſee what peace, and reſt, & ioy, go home with them which are contented (although they may ſay
1.Ti.3.6. with *Peter*, *Gold & ſiluer haue I none*) euery mā would be a ſuter to godlines, that he might haue the dowry of contentation. If any here be couetous ſtil, let him alway thinke, why *Dauid* praieth. *Turne my heart to thy law, & not vnto couetouſnes*, he might haue named pride or āger, or luſt, but to ſhew that no ſin did ſo keep his thoughts from the law as couetouſnes, when it came vpō him, he ſaith, *Turne my hart vnto thy lawe, and not vnto couetouſnes*, as though a man could not be couetous, and haue anye leaſure to thinke vpon any good. But as *Iohn* baptiſed with water, ſo I can but teach you with wordes. Now you
Luk.3.21 haue heard what contentation is, you muſt pray to another, to giue it vnto you. It is ſaid of this city, that many citizens of *London* haue good willes, but bad

bad deeds, that is, you do no good vntil ye dy. First ye are vngodly, that you may be rich, & then you part frō some of your riches to excuse for your vngodlines, it may be, that som here haue set down in their wils, whē I die: I bequeath 100. pounds to a colledge, and 100. poūds to an hospital, & 100. gowns to poore mē. I do maruel that you giue no more whē you are at that point, for *Iudas* when he died returned al againe: so ye die & thinke when ye are gone, that God wil take this for a quittance: be not deceiued for God dooth not loke vpō that which ye do for fear, but vpō that which ye do for loue, if you cā find in your hart to do good while ye are in health, as *Zacheus* did, then God hath respect to your ofring, but before God harkē how you giue your riches, first he examines how ye come by thē: for a man may be hāged for stealing the money which he giueth to the poore, because if he should count godlinesse gain, much more shold he care to gain by godly meanes. Thus you see the fruits of godlines, & the fruits of couetousnes, to staye *Balaam* posting for a bribe,

Mat. 2

2. Cor. 9.

Luk. 19.

Num. 22. 17.

ath. 20. bribe, and the ſonnes of *Zebedeus* ſuing
9. for preferment, leaſt ſeeking for aſſes
am. 10. 1 they loſe a better kingdom then *Saule*
found. If ye be couetous you ſhall ne-
uer haue enough though yee haue to
much, but when ye pray, *Thy kingdome*
come, ye ſhal wiſh, *My kingdome come*. If
uke. 11 2. ye be godly, ye ſhal haue inough, thogh
ye ſeem to haue nothing, like the *Smir-*
eue. 2. 9. *nians*, of whom God ſaith. *I know thy po-*
uertie, but thou art rich. Therefore what
hil. 4. 12 counſel ſhal I giue you, but as Chriſte
counſelled his Diſciples, *Be not friends*
to riches, but make your friends of riches,
and know this, that if ye can ſay as *Paul*
ſaith, *I haue learned to be content*, Godli-
ohn. 8, 36. neſſe is not yet come vnto your houſe,
for the companion of godlines is con-
tentation, which (when ſhe comes) will
bring you al things. Therfore as Chriſt
ſaith, *If the ſonne make you free, you ſhall*
be free indeed: ſo I ſay, if godlines
make you rich, ye ſhall be
ritche indeede.

FINIS.